

THE CHARITIES REVIEW

Volume IX

SEPTEMBER, 1899

Number 7

Play which
Educates.

The real educative value of the vacation school and the junior republic, it may be, lies in the fact that the idea of play, as developed by these movements, bears its normal relation to life as a whole. Science now inclines to abandon the old theory that play is the mere expenditure of surplus energy. It is rather a preparation of the mind and body for more serious effort. It is natural to hold, then, that in some degree play should be prophetic of coming occupation; as the child is father to the man, so play is father to work. In the case of a woman, her life does recapitulate the plays of her girlhood,—her miniature housekeeping with all its attendant joys and ills. With the man it seems to be different; but the reason is not far to seek. The plays of the boy are for the greater part relics of the time when the chief occupations of man were the chase and war. Training for these things still has physical value, but as preparation for the work of life, in the sense that the play of the girl is her preparation, they fail. The new educational development of play is, therefore, a vital matter. The boy who learns

the theory of government in play is not likely to forget it, nor to lapse into indifference toward it, when he meets with it in later life; nor is an early and enjoyable training in the use of tools without real advantage. Play, properly directed, develops a liking for the things it imitates. In this lies its great importance as an educational factor.

Ruin and Want
in
Porto Rico.

The terrific storm, which devastated nearly every part of the island of Porto Rico, on August 8, has left the inhabitants helpless. Practically all the crops were destroyed. Reports to the board of health at San Juan give the number of killed as 1,973; missing, 1,000; homeless, 22,046; and houses destroyed, 6,421. Governor-General Davis has been unable to better his first estimate that fully 100,000 persons are, and will be for some time to come, dependent upon relief work. The temporary ruin of the island seems to be complete.

Appeals for aid have met with wide response in this country. To facilitate the work of relief, the secretary of war appointed a central Porto Rican relief committee, to which all local committees are to re-

port. This central committee is headed by Mr. Cornelius N. Bliss. The transportation of supplies is under the direction of the quartermaster's department of the army, while the work of distribution continues under the direction of Governor-General Davis, who says that at least 1,000 tons of food should be shipped weekly until further notice. Public works are being started as rapidly as possible, with the hope that a large number of people will be put upon a self-sustaining basis. Clothing, medicine, and food are the great requisites. Large sums of money have been contributed. Porto Rico is poor; she depends upon imports, having few internal resources which can help her in her present straits.

A danger which may soon become apparent is the danger of epidemic. In Ponce, for instance, the drainage is all on the surface, and the storm has spread over the city the contents of cesspools which have not been emptied before for years.

**Brooklyn's
Infant
Mortality.**

The high death rate among infants in Brooklyn has been attracting considerable attention of late. The following figures for the month of July, compared with the figures for the borough of Manhattan, will give some idea of the condition. During the month there were 2,231 deaths in Brooklyn, of which 989 were children under two years old; in Manhattan and the Bronx, for the same period, there were 2,052 deaths, of which 308 were children under

two years old. This means that the percentage of infant deaths in Brooklyn was 44.3 of the total number of deaths, while in Manhattan and the Bronx the percentage was only 14.4. The general death rate per 1,000 for the month was .97 in Manhattan and the Bronx, and in Brooklyn 1.81, or nearly double. An examination of the figures for August shows, in the ratio, only a slight, if any, decrease.

The reasons for this condition have not as yet been made altogether clear, but it is doubtless owing to a combination of evils. It has been urged that a lax system of milk inspection was largely responsible, and also that the trouble was due in some measure to the threatened water famine, which compelled the water companies to draw water from impure sources. It is further stated that the wider scope of summer charities in Manhattan tends to keep the infant death rate below that of Brooklyn. If these reasons are complete, the improvement in the water and greater strictness in milk inspection should decrease the proportion between the boroughs.

**Summer
Charities in
Chicago.**

The philanthropic forces of Chicago have been largely occupied for several months in providing summer outings for poor mothers and children. Already several thousand have been taken to the country, and cared for by individuals and societies interested. A novel scheme in summer outing work is

the one will," suburb. and is n vision o charities and chi kept fo moveme with its the eas Saugat to this outlined cottage commo or boy forward the te at the be taug make t mand in wh Many given summe tonka Bluff, tunity girls a the cr at La cottag women The l tion many Genev home eral childr slums

the one in operation at "camp good will," at Oak park, an aristocratic suburb. This camp was established and is maintained under the supervision of the bureau of associated charities. One hundred mothers and children are taken weekly and kept for one week. The "forward movement" has accomplished much with its tract of wild woodland on the east shore of lake Michigan, at Saugatuck. The plans with regard to this tract have already been outlined in the REVIEW. A large cottage has been erected, with accommodations for seventy-five girls or boys. It is intended by the forward movement to inaugurate the teaching of simple industries at the cottage. The children will be taught, among other things, to make the small fruit baskets in demand in the fruit-growing district in which Saugatuck is situated. Many working girls have been given outings at the "Evanston summer home," while the Minnetonka fresh-air cottage, at Lake Bluff, Illinois, has afforded opportunity for many other working girls and women. At Evanston the entertainment was free, while at Lake Bluff the use of the cottage was free and the girls and women provided their own food. The lake Geneva fresh-air association also provided outings for many women and children at Lake Geneva, Wisconsin. The Hinsdale home association took care of several large parties of mothers and children gathered from Chicago slums. All who visited the world's

fair in Chicago will remember the quaint convent of La Rabida, and will be interested to learn that it has been transformed into a sanatorium for sick babies. Near the convent building a tent has been erected, where children suffering from whooping-cough are treated. The Chicago *Daily News* also maintains a sanatorium for sick babies, on the shore of lake Michigan, at Lincoln park, where thousands of infants have received medical attention and fresh air during the summer.

Early next spring both the forward movement and the bureau of associated charities of Chicago will send representatives into the country to secure places where mothers and children may spend a time.

**A Report of Red
Cross Relief.**

The American national red cross relief committee has published an interesting report of the methods and the extent of its recent work. The woman's committee on auxiliaries, appointed as the first step of importance toward satisfying the exigencies to which the war with Spain gave rise, authorized the organization of ninety-two auxiliaries, many of which, in turn, fostered numerous sub-auxiliaries. Auxiliary number seventeen, of Pittsburgh, for example, had more than seventy sub-auxiliaries. Contributions tendered were of all amounts and all varieties—from a few cents in postage stamps to a cheque in four figures. The report of the treasurer shows that \$320,344.12 was received,

of which \$301,430.08 was expended. It is not uninteresting to learn that only \$7,143.15 went for office expenses.

**Boston
Tenements.**

The report of the agent of the tenement-house committee of the twentieth century club in Boston takes up several matters of interest. The condemnation of tenements by the board of health (and more houses were ordered vacated during the year ending June 1 than in preceding years) has certainly compelled a number of families to find new homes, yet no new tenement houses have been built in any part of the city since the passage of the law requiring that those thereafter built be fireproof. Moreover, no dwellings for three or fewer families, such as the poor can afford to occupy, have lately been built near the centre of the city. Overcrowding of the old tenements also is rare. There is no strong evidence, however, to show that the building law has caused families to suffer. Because of increased facilities for reaching the suburbs, and the decrease in rents in old houses, says the report, poor families have had little or no trouble in finding satisfactory quarters when forced to move.

The report urges that the board of health has not given enough attention to improving the sanitary condition of the houses of the poor, and to ordering houses which are unfit to live in to be vacated. This favors the recommendation that the board of health be composed

of experts, including, at least, one sanitary engineer of training and experience.

**Unemployment
as a Cause
of Distress.**

The committee on statistics of the New York charity organization society recently made a report embodying the results of a special inquiry into the question how far lack of employment is a real cause of distress among the families with which the society comes into contact. Under the head lack of employment are necessarily included several distinct categories—those who lose their work because of sickness or accident, those who are unable to work on account of old age or permanent physical disability, those who have lost or are unable to get work on account of their own intemperance, carelessness, shiftlessness, or other moral defect, and finally those who lose their work on account of dull times, the shutting down of factories, or other cause not due either to peculiar personal misfortune or to personal misconduct. A careful tabulation was made of 935 cases, in only sixty-six of which were the heads of families concerned said to be fully and completely employed. In one-half of the cases there had been lack of employment for various periods under one year. There were about one hundred cases in which the lack of employment was of such long duration that it must have been due to permanent disability. The committee reached the conclusion that in twenty-five per cent of the entire

number
belonge
specified
ment as
causes
etc.

**A Sociologi
Canvass.**

a repor
the tw
Previous
assembl
report
park, tw
libraries
proved
pastors
and six
for mor
ing m
neighb
ination
viewpoi
social s

It wa
eration
would
the fift
work t
that the
much t
holds
co-oper
among
among
endeav
operati
local su
of every
church
for co-o
church

number the lack of employment belonged in the fourth class above specified, that is industrial displacement as distinct from such personal causes as sickness, intemperance, etc.

The federation of churches and Christian workers in New York city has issued a report of work accomplished in the twenty-first assembly district. Previous work, in the fifteenth assembly district, made possible a report which resulted in a public park, two settlements, two churches, libraries, and movements for improved tenements. Moreover the pastors of churches in the fifteenth and sixteenth districts have now, for more than two years, been meeting monthly to consider their neighborhoods, not from a denominational viewpoint, but from the viewpoint of common Christian and social service.

It was thought that the sub-federation in the twenty-first district would differ from that created in the fifteenth, but the report of the work there accomplished indicates that the spirit of the movement is much the same. The federation holds that social and religious co-operation is necessary, not only among the dependent classes, but among all classes in the city. The endeavor is to assist, through the co-operation of churches organized into local sub-federations, the assignment of every block in New York to some church or society as a special parish for co-operative work, and to every church or Christian society some

such area. The report just issued makes a recommendation of the division of the twenty-first district for such work, and at least twelve of the fourteen churches to which parishes have been assigned have already accepted this enlargement of their opportunities. In all 14,679 families were canvassed, and listed by denominations, blocks, and nationality. Four thousand two hundred and sixteen protestant families were found to lack church homes. The results of the canvass prove, among other things, that in every nationality in the district, except the Irish, the Italian, and the Cuban, the public school is educating a larger percentage of the children than either Sunday-school or church. The families of foreign-born mothers are shown to be as hopefully related to church, school, and other formative agencies as Americans. The present inefficiency of church work in the district seems to be due to denominational individualism. The influence of the catholic benevolent legion upon the relation of the Irish of New York to insurance is made evident, and a possible parallel movement in federated protestantism is suggested. The economic extent of the liquor industry in the district is exhibited, and the suggestion of co-operation with the committee of fifty is offered. Attention is called to the need of interest in the churches in the reduction of the hours and days of labor. The district, it is stated, needs no more churches, except, perhaps one new Lutheran church. The Italian pop-

ulation is shown to be the most crowded, and the most careless of sanitary arrangements. In the proportion of house-owners the Austrians lead among the nationalities; the ethical culturists, Hebrews, universalists, unitarians, etc., among religious bodies.

Workingmen's Clubs in London. A correspondent of a New York paper says that in a recent visit to London he counted nearly two hundred workingmen's clubs, with an average membership of 600 each. It is not infrequent for these clubs to end the season with a balance in the treasury. The management and ownership in every case studied is entirely in the hands of workingmen.

Old-Age Pensions. The discussion of old-age pensions in England again becomes active with the appearance of a report from a committee of the house of commons on the aged deserving poor. Mr. Chaplain, a cabinet minister, is chairman of the committee, and it is understood that by a vote of nine to four the committee has agreed that it is both expedient and practicable to provide a system of old-age pensions which shall save the deserving poor from coming under the stigma of pauperism. It is recommended that every aged person who has shown evidence of thrift, and has been neither a prisoner nor a pauper, shall have a right to a pension on attaining the age of sixty-five years. The minimum allowance is fixed at five shillings a week, but is

to be increased in communities where the cost of living is relatively higher. As much as seven shillings a week might be allowed in cities and towns, the difference to be made up out of local rates. The general pension fund would be provided partly from imperial grants and partly from local rates, and it is assumed that the total cost would be at the start about \$50,000,000 a year.

The London *Times* calls attention to the similarity of the present plan to that devised by the national committee on organized labor appointed as the result of a conference, assembled by Mr. Charles Booth, including representatives of trade unions, of friendly societies, and of co-operative associations. The conclusions of the committee are in distinct contrast with those of Lord Rothschild's committee, which reported on the same subject in June, 1898. To the best scheme which that committee was able to formulate, they, themselves, found insuperable difficulties of administration, and they appear also to have agreed that the arguments against the principle involved were on the whole unanswerable. The conclusions of Lord Rothschild's committee were that the amount that a man may be expected to lay by for his old age depends upon the average wages that he can command; that the power of the employé to obtain the full wage value of his labor has increased and is increasing; that it is proven that a large number of those who earn less than twenty shillings a

week do
for their
fact that
a far lar
sixty-five
all; and
who rec
only a
industri
these or
be able
pendent
frequent
and men
special
Rothsch
old-age
encoura
to a lim
affect v
them
approxi
by the
and fin
pauperis
"since
not on
is receiv
have l
present
these p
mined
opportu
The
Charity
the sche
air as i
mundan
where i
and the
Times t
into acc
of the r

week do make adequate provision for their old age, while it is also a fact that many who have received a far larger wage reach the age of sixty-five without any savings at all; and, finally, that the people who require assistance must form only a small proportion of the industrial population, and that of these only a small proportion would be able to support themselves independently, since their old age is frequently accompanied by bodily and mental infirmities which demand special care and supervision. Lord Rothschild's committee thought that old-age pensions would at best encourage the exercise of thrift only to a limited degree, that they would affect wages unfavorably, causing them to fall by a percentage approximating to that contributed by the state and the pension fund, and finally that the "taint of pauperism" would not be removed, "since any discredit must depend not on the form in which the relief is received, but on the causes which have led to it." Whether the present report successfully refutes these positions can only be determined when there has been an opportunity to study its full text.

The criticism of the London *Charity Organisation Review*, that the scheme appears to float in mid-air as it lacks any answer to that mundane but pressing question, where is the money to come from, and the declaration of the London *Times* that it is necessary to take into account the rights and interests of the ratepayers and taxpayers have

much force. The Liverpool *Daily Post* is still less inclined to mince words, saying that the scheme "will still be pauperism in a thin disguise," and that "if its tendency would be to sap the springs of independence, better a thousand times the existing state of the poor laws, which at least provides that no one who claims its aid shall starve."

There are many, however, who will sympathize with the opposing radical position championed by the London *Chronicle*, which says:

It is well known that some members of the government are also laboring at this moment to lay down the lines of a large poor-law reform, and are even minded to suggest such a measure as an alternative to any pension scheme at all. Why, it is asked, should not all the children, all the sick and deficient, and all the aged poor—meaning thereby all who are past the possibility of getting work on which they can fairly live—be taken out of the pauper category for good and all? Large chances would be necessary, and we find the poor-law guardians, the workhouse officialism, and, perhaps, the local government board itself, would require to be disestablished before the problem could be fairly solved. But with schools and hospitals, and almshouses and allowances to the aged, which would leave those free who could take care of themselves, there would only be a narrow area of sodden pauperism left, and that would be a kind of population for which discipline is, at least, as appropriate as pity.

In this connection and in view of the absence of any agitation for old-age pensions in this country the fol-

lowing extract from the Philadelphia *Ledger* may be of interest :

After several years consideration, the authorities of the Pennsylvania railroad, under the guidance of President Cassatt, have reached the determination to create a pension and superannuation fund for the benefit of the employes of the company. It is understood that seventy years of age has been fixed as the age for compulsory retirement, and that employes who have been thirty years in the service, but who have not attained that age, will be entitled to the benefits of the fund, upon the report of the committee which will control the administration of its affairs. The pension allowance will be based upon length of service and the average wages received by the employes during such service. It is estimated that it will require a payment by the company of about \$300,000 per annum to make the fund effective. The preliminary arrangements are now being made, so that at the meeting in the fall definite action may be taken by the board of directors and the fund be put into operation. It will not interfere in any way with the employes relief fund, but will work in harmony therewith, the rules governing the fund being put in form through conferences between the executive officers of the company, the general manager, the comptroller, and the advisory committee of the relief department.

**Homes for
Factory
Operatives.**

A wholesale dealer in clothing, of New York city, has decided to erect at Orange, N. J., factories which will give employment to 600 persons. The owner plans to build one hundred or more houses near the factories, to be sold to operatives at the

rate of \$6.50 per month. The sum to be invested in these cottages will amount to \$200,000.

**England's
Increasing
Lunacy
Figures.**

The fifty-third report of the commissioners in lunacy in England shows that, on January 1 of the present year, the insane in England and Wales numbered 105,086, an increase of 3,114 over the number in 1898. The increase does not seem to be confined to any one class, although the largest increase is naturally among paupers.

**Plans at
Lincoln,
Nebraska.**

The charity organization society of Lincoln, Nebraska, hopes to secure as superintendent of charities for the coming year C. L. Elwood, Ph. D., of Chicago university, and as a means to this end have arranged for a course of six lectures to be given by Dr. Elwood during the coming fall upon subjects of sociological and charitable interest. The board of managers announces a comprehensive plan of work for the coming winter.

**Free
Municipal
Lectures.**

As the time for planning for the winter's educational work draws near it may be of interest to those who have to do with evening lectures and courses to review the work of Boston in this direction in 1898-9, a report of which has been issued during the summer.

The municipal committee, continuing the work initiated by the twentieth century club, provided eighty-six evening lectures by forty

different
of about
priated
central
public
lectures,
ism," "industrial
averaged
away from

Local
nine other
of the c
lectures
generally

The le
ing topic

Sociol
municip
science,
under to
four; an
and biog
three; t
five; tot

The c
clearly i
thought
phasize
group le
the case
The ele
pensable
half of
by mean
central
a distin
direction
one idea
given sp
that of

There
literary
experien
tance of
that of
writing
have be

different lecturers, at a total cost of about \$2,600, which was appropriated out of public funds. A central course was given in the old public library building, of twelve lectures, divided among "imperialism," "Boston," and "social and industrial topics." The attendance averaged 465, hundreds being turned away from the first four lectures.

Local courses were established at nine other points in various districts of the city, with from seven to ten lectures in each place of meeting, generally a schoolhouse.

The lectures embraced the following topics:

Sociology and industry, sixteen; municipal life, thirteen; political science, six; hygiene (besides six under topic two), one; nature study, four; art and music, five; history and biography, thirteen; literature, three; travel and geography, twenty-five; total, eighty-six lectures.

The educative purpose was held clearly in view, although it was not thought best at the outset to emphasize the didactic tone, or to group lectures in subjects except in the case of the "central" courses. The element of attraction is indispensable; and rather more than one-half of the lectures were illustrated by means of the stereopticon. The central courses have been marked by a distinct educational aim in the direction of public affairs. If any one idea can be said to have been given special prominence, it has been that of municipal improvement.

There has been a wide range of literary quality in the lectures, but experience shows that the importance of this quality is secondary to that of the human element. Good writing is not sufficient. Efforts have been made to secure for the

courses a number of men and women of eminent reputation, and, on the whole, this effort has been rewarded by public appreciation.

The character of the audiences has quite met the anticipations of the committee. They have shown an attentiveness and good-breeding, a respect for place and occasion, which is a most cheering testimony of popular appreciation of the undertaking, of equal value with the evidence of numbers.

The age of admission was fixed at eighteen, which agrees with the New York practice. That the graduating class of a grammar school should have admission to a free lecture given in their own hall, seems at first sight a reasonable demand. Experiments were made along this line in the courses given last year by the twentieth century club, but the results were unsatisfactory. The experience of the past season has not warranted the committee in abandoning the age limit. Personal observation has convinced them that the majority of lectures either are not prepared for, or are not suited to, an audience of children, and that the municipal lectures ought to be understood as lectures for adults.

The variation in the size of the audiences has been very great; the central courses began with an attendance of about one thousand, the smallest being 150. The numbers at the local courses ranged from 32 to 525. In the former case there was a falling away after the first lectures; in the latter there was a great but irregular increase. In some localities the lecture is now so popularized that large audiences are attracted by the intrinsic merit of the subject or speaker; it may be said that the habit of going has begun to be established.

The total attendance at all lectures

was 18,200, averaging 212; divided between central courses, 5,580, with an average of 465, and local courses, 12,620, with an average of 170. The effect produced upon attendance by stereopticon illustrations was very small (seven per cent increase) in the local courses as a whole.

PRISON AFFAIRS.

*A Point in
Parole Law.*

A convict, recently paroled to serve a farmer near an Illinois penitentiary, fell ill while in service. The farmer, finding the man of no assistance, requested the prison authorities to take him back and care for him until his recovery; but the warden construed the law as placing upon the person to whom a convict has been entrusted the duty of attention during sickness or other incapacity for work, and decided that prison authorities are not bound to take back a paroled convict unless he has violated his parole oath. Shortly after this decision the convict broke his parole, and at last reports was still at large. Without reference to circumstantial evidence in this particular case (for the information at hand is slight), it may be pointed out that the effect of such a ruling is to make the escape of an ill or incapable convict an object to the person with whom he has been placed on parole.

*The End of
Siberian
Transporta-
tion.*

The czar of Russia took steps last spring toward the abolishment of the old system of transporting criminals and political offenders to Siberia. The official announcement of the change explains that the transportation of prisoners,

which was established in the seventeenth century, greatly helped to populate a vast region which was in need of labor. Penal servitude was introduced later. "When Siberia began to be populated more by honest emigrants," the statement continues, "the sending of criminals became pernicious to the emigrants. With the extension of communications and the development of industries the country lost something of its penal character. Frequent escapes of criminals create vagrancy and increase a dangerous class." In consideration of these facts the czar ordered the formation of a commission, consisting of the ministry of justice and representatives of the departments under the auspices of the minister of justice, to replace transportation of criminals with punishment by courts; to abolish or limit administrative transportation by peasant boards; to reorganize penal servitude and the deportation which follows; to better the condition of convicts now in Siberia; to improve prisons used for temporary detention of prisoners awaiting transportation or deportation; to establish compulsory public labor, and workhouses, as penal measures; to provide means for carrying out the measures necessary to reorganize the system of transportation and penal establishments.

It will be noted that apparently the consideration which leads the czar to these measures is purely economic. In Russia everything subserves the state, and the individual can benefit, only indirectly,

through attendance at mental hospitals, that the will re- Siberia, ing re- migran land w forgot

STA

New Yo

loss in John ' curred 11, the Dahlgren versity August while board, valuab Colora man o quire increas the N large a prepar report the b and wi be ma repres secret

The tion f tender service Walte service

through the improvements which attend the evolution of the governmental idea. One can not but feel that the old system of transportation will result in ultimate virility for Siberia, especially in view of growing re-enforcement by honest immigrants. The experience of England with Australia is not to be forgotten.

STATE BOARDS AND COMMISSIONS.

New York.

The state board of charities has suffered a serious loss in the death of commissioner John Vinton Dahlgren, which occurred at Colorado Springs on August 11, the funeral services being held at Dahlgren chapel, Georgetown university, Washington, D. C., on August 18. Commissioner Dahlgren, while quite a new member of the board, had performed considerable valuable service before called to Colorado by failing health. As chairman of a special committee to inquire into the alleged abnormal increase of dependent children in the New York institutions he did a large amount of valuable work, and prepared a careful and exhaustive report which is to be considered by the board at its October meeting, and will, doubtless, shortly thereafter be made public. The board was represented at the funeral by the secretary.

The result of the recent examination for the position of superintendent of inspection in the board's service was the certification of Mr. Walter S. Ufford by the state civil service commission as the only

eligible candidate. He passed a most difficult examination with a total marking of 96.36. Several other candidates presented themselves, but they failed to get the 75 necessary to enable them to be placed on the eligible list. All of which goes to show that experienced workers in the field of charity are not easy to find in New York state.

The state comptroller has written a letter to Bishop Huntington, president of the board of managers of the Syracuse state institution for feeble-minded children, calling his attention to the use of corporal punishment in the institution, contrary to the board's rules, and the executive committee of the board, having made an examination, reports that the charges are found to be true and the chief offender has been dismissed. While there may be room for a difference of opinion with relation to the propriety of administering corporal punishment in reformatory institutions, there would seem to be no room for any difference of opinion in this case.

It is gratifying to learn that the examination of the Rome state custodial asylum by the deputy comptroller and the secretary of the state board of charities showed the management to be, in almost every respect, quite satisfactory.

Michigan Legislation.

The legislature of 1899 placed under the supervision of the state board all incorporated societies, associations, and organizations of the state, the whole or a part of the business

of which is to receive and maintain minor children in institutions or to place minor children in homes on indenture, by adoption, or otherwise. The law giving such supervision requires that at each such institution records shall be kept to contain such data as shall be deemed important by the state board of corrections and charities; also that an annual report shall be made by such institution to the state board on blanks prepared by such board; and reports shall be made at such other times as the state board may request. A law was also enacted which prohibits non-incorporated societies, organizations, or persons receiving, maintaining, or placing minor children in homes.

A resolution providing for the amendment of Michigan's constitution touching convict labor, and engrafting therein provisions similar to those of New York state on this subject, was defeated in the legislature; as were also bills which provided for the employment of convicts in the manufacture of binding twine on state account, and for the branding of prison-made goods as such.

The aggregate of appropriations made by the legislature for repairs and extensions to state institutions amounts to about half a million dollars. Before the board of any state charitable, penal, reformatory, or educational institution shall determine on the plan of any building, or on any system of sewerage, ventilation, or heating which has

thus been provided for, such plans, with estimates of cost of same, must be submitted to the state board of corrections and charities for approval. The examination of such plans and estimates is just now keeping the state board busy.

DEPENDENT AND DELINQUENT CHILDREN.

Washington
Legislation.

The state of Washington enacted a law at the last session of the legislature, which, in the absence of any organized public system for the care of destitute and neglected children, goes far toward committing the state to the subsidy system as it now prevails in New York. The law authorizes any benevolent or charitable society incorporated under the laws of the state, for the purpose of caring for, or placing out for adoption, or improving the condition of, orphan, homeless, neglected, or abused children, to receive, control, and "dispose of" children, under the provisions of the act.

Both parents of any child, or one parent in case of the death, incapacity, or abandonment of the other, may surrender it to any such society. When the parents or legal guardians are not known, the county commissioners may make such surrender. Judges of the supreme court are authorized, after notice to the parents and a hearing, to commit to the custody of the county commissioners any child whose parents are drunkards, or have abandoned their children, or have grossly abused them, or are of notoriously bad

character.
County
dren a
custody
may su
society
mentio
any su
peace
case of
child,
make a
hearin
if it
was s
under
fact s
that s
custod
of any
may l
court
child
that s
intere

This
lines,
recent
Illino
fully
hensi
Wash
for p
incorp
agem
ized t
officia
natel
of ch
Wash
class
comm
befor

character, and in certain other cases. County commissioners, when children are so committed to their custody, or become a county charge, may surrender such children to any society of the character above mentioned. When any agent of any such society shall request any peace officer to investigate any case of alleged neglect or abuse of a child, such officer shall immediately make such investigation. Upon the hearing of any writ of *habeas corpus*, if it shall appear that such child was surrendered to any society under the provisions of this act, the fact shall be *prima facie* evidence that such society is entitled to the custody of such child. The custody of any child by any such society may be terminated by the superior court of the county in which the child resides, if the court is convinced that such course is in the child's interest.

This statute, in its general outlines, is somewhat similar to that recently enacted in Illinois. The Illinois statute is much more carefully drawn and is more comprehensive. It is better than the Washington law, in that it provides for public supervision over the incorporation and subsequent management of private societies authorized to receive children from public officials. Both laws, most unfortunately, fail to prohibit the retention of children in almshouses. The Washington law, by defining the classes of children who may be committed, and indicating the courts before which such cases may be

heard, will inevitably increase largely the number of children who become public charges. It makes no provision for the care of such children, except by surrender to private corporations. When children are so surrendered, the argument for public contribution toward their support while under the care of private corporations becomes almost irresistible. The subsidy system, once established, soon takes deep root and becomes an almost inseparable obstacle in the path of those who later on try to establish an adequate system for the public care of public dependents.

HOMER FOLKS.

Boston
Children's
Institutions
Department.

The second annual report of the children's institutions department of Boston makes it possible to judge in some degree of the results of the reform of June, 1897, when the care of children was separated from that of criminals, insane, and adult paupers, and confided to an unpaid board of men and women appointed by the mayor. On February 1, 1899, this board had charge of 1,475 children and minors (1,023 neglected and dependent, 176 truants, 276 juvenile offenders).

The report, while not technically perfect, is noticeably direct and un-stereotyped. It is readable because the writers are speaking of what obviously interests them, and are evidently endeavoring to set all the important facts before the public. Statistics are much fuller than in previous reports, a feature of cumu-

lative value if continued. The most striking change reported is the thoroughgoing adoption of the placing-out system for dependent and neglected children, and the complete abandonment of the old "Marcella street home." The feeble-minded and epileptic, and some others, are placed, as far as possible, in suitable institutions. The class of children which is the *crux* of placing-out, the "children not fitted for family life," are placed in groups of not over eight, and given the special care or training required. It is obvious that so decided a step as this will only sustain itself if visitation of the most careful sort is secured, and on this point the outlook seems promising. An excellent indication is the extension of the occasions on which it is thought necessary to investigate the conditions of the original home; e.g., on application of admission to support as a dependent, and, notably, in the case of children who have been in the custody of the department for more than two years without an application for release. Cases where children may properly be returned to relatives have been thus discovered. Particularly interesting among the reports of officers is that of Mr. Day, superintendent of the parental school (truant school). Various problems are suggested; for instance, how to keep a truant school for truants only, and how to deal with parents inclined to regard it as a good, free boarding school.

The most discouraging aspect of the situation is political, not social. Boston, jealous as it is of its repu-

tation for intelligent philanthropy, is showing itself in the person of its municipal representative unintelligently parsimonious. The retention of the reform school in its present unfavorable island position, where money must be sunk necessarily on buildings not worth the outlay, and the failure to provide accommodation for the increase in the number of truants—an increase which the trustees have the power neither to prevent nor to provide for, are the most important instances. It remains to be seen whether there is in Boston enough intelligent public interest to appreciate the advanced and valuable work that the present administration is capable of doing, the economy of adequate provision of the means for doing this work, and the necessity for the support and stimulus of a public opinion at once critical and appreciative.

Mr. Jacob Riis treats of the gang, "the genesis of the gang" in the September *Atlantic*. After tracing the development of street gangs, he says:

The gang is a distemper of the slum that writes upon the generation it plagues the recipe for its own corrective. It is not the night-stick, though in the acute stage that is not to be dispensed with. Neither is it the jail. To put the gang behind iron bars affords passing relief, but it is like treating a symptom without getting at the root of the disease. Prophylactic treatment is clearly indicated. Like any ailment of the body, it is a friend come to tell us of something that has gone amiss. The cry, "get the boys off

the street
our cities
situation
led to t
nances i
to fit su
life wou
adding
more da
those w
rings at
hours, v
from se
and bed
club fills
street be
to keep
the hou
hate it n
line of l
to keep
sense.
reformat
to head
not run
have it
wretched
not hard
has had
importan
junior s
point of
throwing
the thing
out and
to "the
Better a

A Hospital
Boat Incident

been told
of two l

the street," that has been raised in our cities, as the real gravity of the situation has been made clear, has led to the adoption of curfew ordinances in many places. Any attempt to fit such a scheme to metropolitan life would probably result simply in adding one more dead-letter law, more dangerous than all the rest, to those we have. Besides, the curfew rings at nine o'clock. The dangerous hours, when the gang is made, are from seven to nine, between supper and bedtime. This is the gap the club fills out. The boys take to the street because the home has nothing to keep them. To lock them up in the house would only make them hate it more. The club follows the line of least resistance. It has only to keep also on the line of common sense. It must be a real club, not a reformatory. Its proper function is to head off the jail. The gang must not run it. But rather than have it help train up a band of wretched young cads. The signs are not hard to make out. When a boy has had his head swelled by his importance as a member of the junior street-cleaning band to the point of reproving his mother for throwing a banana peel in the street, the thing to be done is to take him out and spank him, if it is reverting to "the savagery" of the street. Better a savage than a cad.

**A Hospital
Boat Incident.**

Without pretending to verify it we give this story just as it has of late been told. It refers to the motives of two little girls, too old to be re-

ceived on their own account, but permitted to accompany their baby brother on the floating hospital. The nurse came in view of the pair, who, as soon as they saw her, concealed something which they had been giving to their brother. "What are you giving the baby?" asked the nurse. There was no answer. The question was repeated with firmness. "It's—it's—cucumbers and lobster," came in a faint voice. "Cucumbers and lobster! Don't you know that is enough to kill the child? Don't you know you have been forbidden to give him anything except what the doctor allows?"

There was an ominous sniffing, and then the explanation came from the younger, punctuated with sobs. "Oh, please, miss, we—we was havin' such a nice time—and—and doctor—he said—baby was well enough not to come on any more—and—and so we give it to him—so's we could come ag'in to-morrow." "But if I had not come in time to stop you, he might have died. How would you have felt then?" "Oh, no, miss; we know'd he wouldn't die. All our family is so strong on the in sides." It is a matter of conjecture how children of the very poor could understand the suitability to their purpose of such delicacies as lobsters and cucumbers.

ADVERTISING FRESH-AIR WORK.

BY FREDERIC ALMY.

And on each helpful spirit be—
For this,—the children's charity,—
The children's benediction.

This motto, from an unknown source, might almost be called the trade-mark of the Buffalo fresh-air mission. It is on its letter-heads, on its appeals for money, and also on its "cradle banks," which are both a receptacle for casual contributions and a medium for advertising.

The Buffalo mission owns dormitories at Cradle beach, a farm of forty-seven acres on the shore of Lake Erie, to which it sends over five hundred children each summer for a two weeks' vacation. It also owns a large cholera infantum hospital for mothers and babies at another point on the lake, fifteen miles nearer Buffalo. These two institutions, together with the work of sending children to country farm homes, cost about \$7,500 annually. The cradle banks take in from one to two thousand dollars each summer, but in addition to this, by their advertising, they promote a constant stream of charity. These banks were invented by William H. Wright, Jr., a Buffalo printer, and are managed chiefly by him. They are little wooden cradles, painted white, with an arching wire from which a gay picture-card hangs like a canopy. The banks are on the counters of about

three hundred stores and saloons. Uncared for they would make little money, but the interest in them is continually filipled. The cards are changed weekly. Some have punning pictures,—an urchin "fishing on the banks" for nickels; a little baker boy asking for "five cents for fresh rolls" on the grass at Cradle beach. During one week in the last presidential campaign there were two banks on each counter,—one with a gold and one with a silver card. The Bryan bank promised "good times for good children;" the McKinley bank pleaded for "cradle banks, not cradle orators," "fresh air, not fresh candidates." The newspapers printed burlesque proclamations, signed by well known republicans and democrats, calling on voters to contribute to the party bank. During "nickel week" each year the newspapers, and also the bill-boards, street-cars, theatre-programs, etc., display appeals for nickels:

This week in the cradles pray
Drop a nickel every day;
Or some one day let one be
Dropped in every bank you see.

The children especially are adjured to see to it daily that their parents give their nickels according to the rhyme. At present "penny week" is being advertised by more than 20,000 pennies, each pasted

with a
cradle
out in
The w
In wi
the p
summe
winter
Bicyc
\$1,000.
long, v
handle-
gold co
deposit
All the
on shor
and Be
mand.
sold an
flutteri
cycle r
and a
and th
the G.
in Buff
seats o

with a label reading "put me in a cradle bank," which are being given out in change by the larger stores. The week will certainly net \$1,000. In wind-up week the banks ask the public to "give us some summer quarters before we go into winter quarters."

Bicycle week, 1897, netted over \$1,000. White streamers, a yard long, were used to fasten to the handle-bars of bicycles a white and gold certificate that the bearer had deposited ten cents in a cradle bank. All the white silk ribbon to be had on short notice in Buffalo, New York, and Boston failed to satisfy the demand. Six thousand streamers were sold and the streets were alive with the fluttering ribbons. There were bicycle races for the fresh-air mission, and a bicycle run to Cradle beach and the fresh-air hospital. During the G. A. R. national encampment in Buffalo the fresh-air mission built seats on the line of the parade at a

cost of \$400, and made a profit of \$900.

This summer a street-piano has been bought and fitted with a white frame-work made to resemble a cradle bank. It is advertised to play fresh airs only. At present it is taking in from twenty to twenty-five dollars daily.

The cots at Cradle beach can be endowed for one year on payment of \$20, and postal cards are sent weekly during the season to each child in whose name a cot is endowed, giving the name, age, and address of the boy or girl who is occupying the cot. Forty-six of the 130 cots are now endowed.

As has been suggested, all these schemes not only yield direct returns but provoke larger subscriptions by advertising the work. The value of the fresh-air work itself is manifold. It not only gives pleasure, but builds health, lifts character, and saves life.

THE MUNICIPAL PRISON OF AMSTERDAM.

BY FREDERICK HOWARD WINES.¹

The beginning of modern penitentiary science dates from the close of the sixteenth century, when the burghers of Amsterdam opened a municipal prison, now all but forgotten, but which marked the introduction into prison discipline of a new principle. The end sought in the infliction of legal punishment from the dawn of history was vengeance or the satisfaction of the instinct of retributive justice. During the middle ages it was regarded primarily as an instrument for the repression of crime by means of intimidation. To the holy roman catholic church is usually attributed the glory of having inaugurated the present era, in which the brutal methods of an obsolescent criminal code have been relegated to the shades of the past and the prisoner is regarded as a man capable of reformation and rehabilitation. But a critical article by Dr. von Hippel, recently printed in the *Zeitschrift für die gesamte Strafrechtswissenschaft*, demonstrates that this honor belongs, in fact, to Holland, at an epoch marked by the successful revolt of the Netherlands against the tyranny of Spain.

A municipal decree of the fourteenth of March, 1597, declared that the new prison for men in Amster-

dam was created "for the purpose of rearing undisciplined youth in the nurture and admonition of the Lord and reclaiming them to an honest life, and, so far as possible, of relieving the community of the presence of vagabonds." A minute adopted in 1602 records the fact that "many young persons who had been following evil courses and were on the high road to the gallows have been saved, by inspiring them with the fear of God and habituating them to the practice of a trade." At the request of the municipal magistrates and the bureau for the relief of the poor, the council subsequently founded an institution in which "women and young girls, abandoned to idleness and beggary, might be employed in spinning wool and thereby gain an honest livelihood." These two establishments were given the character of a house of correction and a house of refuge, rather than of repression. One of them was called "Tuchthuis" or "Rasphuis," and the other "Spinnhuis" or "Nestoria domus." No stigma of infamy attached to either of them, and this obstacle to reformation was thus removed from the path of evildoers.

By what steps did the people of Amsterdam arrive at a conception of the true aim of legal punishment,

¹ Translated, with slight abridgment and adaptations, from an article by J. A. Roux, entitled "L'origine de la science pénitentiaire," in the *Revue Pénitentiaire* for December, 1898.

so radi
which
Von Hi
to two
in the N
repressi
oppress
sense w
discern
of vice.
the infl
ment, p
of relig
pression
council
must be
and C
modern
underv
plays in
As e
evinced
sentenc
1588
homici
a boy
magist
the co
quiry v
sible to
at com
influen
year
discuss
minute
are da
factors
boys;
refuse
or cap
their
maste
to cre

so radically at variance with that which then universally prevailed? Von Hippel ascribes this movement to two causes: to the mental reaction in the Netherlands against the bloody repression practised by their foreign oppressors, and to the practical good sense which enabled the people to discern in idleness the fecund mother of vice. And yet we must not ignore the influence of the religious sentiment, peculiarly active in a century of religious wars, which found expression in the declaration of the council that "a workhouse for women must be acknowledged to be a humane and Christian undertaking." We modern reformers are too apt to undervalue the part which religion plays in the regeneration of offenders.

As early as 1578, the judges had evinced their reluctance to pronounce sentence of death upon thieves. In 1588 a robbery accompanied by homicide, which was committed by a boy sixteen years old, led the magistrates, the burgomasters, and the council to institute a joint inquiry whether it would not be possible to employ juvenile delinquents at compulsory hard labor and thus influence them to a better life. The year following, the council, after discussion, adopted the following minute: "Whereas, many arrests are daily made in this city of malefactors, especially of young men and boys; and whereas, the magistrates refuse to inflict upon them corporal or capital punishment, because of their youth; therefore the burgomasters have petitioned the council to create an establishment for the

detention of vagrants, disorderly persons, pickpockets, and other misdemeanants, in which they can be kept at work during the terms of their respective sentences, according to the degrees of their several offences." In short, the burghers of Amsterdam, when brought face to face with a difficult situation, due to the coexistence of a large criminal population, mostly young, with an antiquated criminal code, which the magistrates declined to enforce, sought a way of escape from it. The idea of attempting to reform delinquents suggested itself to them partly because of their experience of the inefficacy of brutal punishments, and partly because the youth of the accused inspired them with the hope that many might be reformed. Religious sentiment did the rest.

Penal legislation was thus given an impulse in a novel direction, but it would be an error to suppose that it was instantaneously revolutionized. With remarkable prudence and sagacity the council at first confined the application of correctional punishment to petty offenders, chiefly of youthful age. By the close of the seventeenth century it had been extended to criminals condemned to be flogged or branded and sentenced to incarceration for terms of eight, ten, and even twenty years. Originally, this prison received but two classes of inmates; those committed by the courts or by the police magistrates, and those admitted at the solicitation of their parents or guardians. By the year 1600, only five years subsequent to

its opening, the number of inmates of the latter class was so great that the council, perceiving the ill effect of their promiscuous association with convicts, determined to erect a special quarter for their benefit, which was completed in 1603.

This date—1603—should be impressed upon the reader's memory, for it marks an epoch, the opening of the first cellular prison in the world, long before that of San Michel at Rome (1704), and that of Ghent (1775), which are habitually cited as the earliest instances of the practical application of the cellular principle in prison architecture and discipline.

The prison of Amsterdam was not exclusively cellular. In its construction the authorities had made use of a portion of the immense and extremely ancient convent of the poor Clares. Three engravings on copper, still extant, preserve for us the plan and exterior aspect of this prison, which Borritius compares to a spacious palace. Facing the street were the entrance pavilion, with rooms on either side for the directors and the directresses, together with the apartments of the governor of the prison, and probably the kitchen. Admission to it was through an outer and an inner portal. The façade was adorned with ethical inscriptions and allegorical designs. From this pavilion two doors opened, one into the court for men, the other into the quarter for boys. The men's court, which was fifty or sixty feet square, contained in it a whipping-post and a statue of retributive justice. On the ground floor of the building

which surrounded the court were nine rooms, occupied by prisoners in common by day and by night, where they were employed at the more laborious occupations. There also were store-rooms for the materials used in manufacturing articles made in the prison, and some minor offices. On the floor above were the store-rooms for provisions, and similar apartments for prisoners employed at lighter work. In the basement were four dungeons for the refractory. All the doors and windows opened into the court; the windows were protected by iron bars; the doors were double, with an opening in the inner door for passing in food. The walls of the rooms occupied by prisoners were lined with wood; these rooms were of different dimensions, but averaged about twenty feet square by eight feet in height, and were designed to accommodate in all 150 men.

The boys' court had buildings only on two sides, the other enclosing walls being those of the houses adjoining. Of these two buildings one was two stories in height, with five small rooms on each floor; the other was a large, square hall with a fireplace, from which two other rooms opened. That the construction of this quarter was cellular, appears to be proved by citations which Dr. von Hippel has found in various authors of the seventeenth century. Klock (*Fractatus de Ærario*, 1651): "Secluduntur in diversis et distinctis cellis ne alii alios turbent." Philip de Zesen (*Beschreibung der Stadt Amsterdam*, 1664):

"Each apartment was vinged by inmates of the same apartment, key, and conduct to labor, association, themselves, commerce, that, pre but cer the sixth for juvenile upon the ciation in the court adult pr

Less for women which was It was and ele and fres says the palace f a retreat The inn promiscu vided i compos of women disorder as were ment af branded employ and sle but ate There apartme mitted

"Each prisoner had his individual apartment." Commelia (Beschryvinge van Amsterdam, 1693): "The inmates were placed each in a distinct apartment by night, under lock and key, and even by day, in case of misconduct; by day they were permitted to labor and take their food in association, and in the winter to warm themselves at the fire." Von Hippel comments: "To my mind it is clear that, presumably from its creation, but certainly from the middle of the sixteenth century, the quarter for juvenile offenders was organized upon the cellular system, with association in common by day." During the course of the eighteenth century adult prisoners were confined in it.

Less is known about the prison for women in the Ursuline convent, which was destroyed by fire in 1643. It was rebuilt on a more elaborate and elegant plan, with colonnades and frescoes, so that Philip de Zesen says that it was comparable to a palace for princesses rather than to a retreat for wayward young women. The inmates were not subjected to promiscuous contact, but were divided into three groups, the first composed of prostitutes, the second of women accused of drunkenness and disorderly conduct, the third of such as were under sentence of banishment after having been flogged and branded. These three groups were employed in different workrooms and slept in different dormitories, but ate in one common refectory. There were also several separate apartments for young girls committed by their parents.

The labor in these establishments was compulsory. In the prison for men the industries at first pursued were the manufacture of velvet and of silk and woollen cloths; but in 1599, without abandoning the mechanic arts (*opificia mechanica*), the polishing of mahogany and other hard woods became the principal occupation of all who had the necessary strength. This is why it was called a "rasp" house, and why the slang name "Saint Raspin" was vulgarly applied to it. The value of productive labor as a reformatory agency was so evident that the polishing of Brazilian and other ornamental woods was made a prison monopoly; it was prohibited not only in Amsterdam but throughout Holland. Every prisoner was allowed a percentage of his earnings, part of which was paid him weekly, and the remainder placed to his credit, to be given him at his discharge. These solutions of the prison problem, in advance of experience, show how thoroughly the inhabitants of Amsterdam had studied the question before committing themselves to an untried system, and how clearly they foresaw the twofold advantage of profit-sharing in prison; it stimulates the energies of the convict, and it provides him with a pecuniary resource at the moment of his liberation.

They further manifested their good sense in not neglecting the religious and secular education of their prisoners. The prison for men was supplied both with a chaplain and with a schoolmaster. Prayer was offered

before and after each meal. On Sundays and holidays there was always divine service with preaching in the chapel, and in the afternoon, from one to two o'clock, reading or a lecture; the younger inmates were catechised, and, after a scripture reading, a psalm was sung. In 1599 an edition of the proverbs of Solomon and other appropriate passages from the bible was printed by order of the municipal magistrates for use in the house of correction. The juvenile delinquents were, beside, taught to read and write; for this purpose they were assembled in class, during the winter, from sunset until seven o'clock, and on Sunday from six to eight in the morning. The religious and secular instruction given in the workhouse for women was similar.

Without detaining the reader with a description of the dietary, which was abundant, and of the discipline, which included corporal chastisement and deprivation of food, we pass to the consideration of the question of the results obtained. The first of these was the dispersion of the crowd of vagrants and idlers attracted by the ease of living in a wealthy commercial city. A still more valuable result was the reformation of many inmates; the prison was said to have worked miracles. In 1612 a little pamphlet was printed in three languages, with the amusing title, "*Miracula Sancti Raspini Redivivi*," in which nineteen cases were related to prove that compulsory labor is a cure for indolence and misconduct; this opuscle had a great

circulation. Case 17 was that of a corpulent, lazy lout, committed to the house of correction by his parents, who is described in the text as "a boy willing to work, but who never perspired." He was placed in a room so constructed that it could be filled with water, but provided with a pump. When the water rose first to his armpits, then to his neck, the frightened boy pumped with such vigor, to save himself that the sweat broke out on him, which was the beginning of his salvation; at the expiration of three years he was restored to his parents completely cured.

The establishment of this prison enlarged the mental horizon of publicists. It demonstrated that there is no need for founding criminal law upon the sentiment of fear; that it can attain its end without ceasing to be kindly or becoming itself anti-social. The new experiment attracted the notice of other nations, and was imitated elsewhere. Foreign governments and courts requested the privilege of committing convicts to the prison of Amsterdam; children were sent to it from the farthest parts of Germany. By 1629, Besold was able to attest, in his "*Thesaurus Practicus*," that houses of correction had been established in the majority of towns in Holland. From the commencement of the seventeenth century similar institutions were founded in Germany, at first in Hanseatic towns, and later in other provinces.

The burghers of Amsterdam had inaugurated a veritable revolution.

The few ph
that wi
can not
because
clothing
apparen
such ca
where v
it impos
the me
almost
In redu
sum of
it will
account
schools,
school
method
value a
relief w
and p
closest
of the c

Our
especial
by acc
that th
City,
appropri
on sho
children
school
appare
informa
ployed
attempt

THE RELIEF OF NEEDY TRUANTS.

BY HENRY B. MERWIN.

The problem of truancy presents few phases more perplexing than that which relates to children who can not or will not attend school because of lack of shoes or other clothing. In some cities no attempt, apparently, is made to give relief in such cases, while in larger cities, where wider evidence of need makes it impossible to ignore the difficulty, the methods of applying relief are almost bewildering in their variety. In reducing to prime factors the sum of experience on the question it will be necessary to leave out of account the allied topics of "soup schools," school baths, and free school books. Consideration of methods now in use may be of value as indicating the amount of relief which is being administered, and possibly in suggesting the closest approximation to a solution of the question.

Our attention was first called especially to this form of relief by acquaintance with the fact that the common council of Bay City, Michigan, last February appropriated \$300 to be expended on shoes and other clothing for children who were kept from school because they had no decent apparel. With a view to securing information as to the means employed in various communities which attempt to meet the question letters

were sent to the superintendents of schools in the forty-one largest cities of this country. Replies were received from thirty-seven cities, and in thirty-four cases the information is of sufficient interest to warrant a summary. As any discussion must be based upon these facts, we here present the gist of each letter, the cities being named in the order of size.

New York: Principals refer cases to the children's aid society, or to the American female guardian society, which receive the poor children into their schools. In some districts principals gather clothing from different private charitable sources, and distribute it quietly.

Chicago: Relief is given by the school children's aid society (established in 1889), which in 1898 supplied 3,678 pair of shoes, 887 boy's suits, 1,929 yards of dress goods, 173 dozen suits of underwear, and fifty dozen pair of hose,—the total cost being \$5,056.30. Contributions from the charitable, and a Thanksgiving offering from school children provide a fund. Sewing is contributed by sewing societies of the city and its suburbs. The board of education furnishes distributing room, heat, janitor's services, and delivery of clothing.

Philadelphia: Teachers frequently secure clothing by soliciting contri-

butions from the public; or the school authorities refer cases to the charitable organizations.

St. Louis: Schools located in wealthier districts collect clothing, etc., and send it to schools in poorer parts of the city, where principals and teachers distribute it.

Baltimore: In many instances teachers collect old clothing, etc., and supply indigent pupils therewith.

Boston: To a very considerable extent the truant officers act as distributors of private charity, some persons giving them money every year for this purpose. Sometimes the school children themselves put into the hands of the teachers the means of relieving the poorer pupils. The associated charities also help.

Cincinnati: A fund of several thousand dollars was raised by a series of entertainments given two years ago by the school children. From this fund worthy poor children are provided with shoes and stockings. In 1898, 2,450 pair of shoes and 4,900 pair of stockings were given, the amount expended being \$2,405.61.

Buffalo: During the winter of 1893-1894 the teachers themselves contributed nearly \$1,000 in money, while children of families in comfortable circumstances gave clothing. Every year since that time more or less money has been used in the same way. Last winter about \$120 was expended for shoes and rubbers. The principal investigates cases, his request being honored by the superintendent, who gives the

children signed orders which are countersigned by the principal. The children present their orders at designated stores.

Cleveland: This city has made requisition upon the authorities only for shoes. The number of shoes given by requisitions made between October 12, 1898, and the early part of April, 1899, was about 4,000, the value being approximately as many dollars. Private charities have supplied much clothing.

San Francisco: Assistance is given by several organized societies, among which may be mentioned the boys' club, boys' and girls' aid society, youth's directory, and several orphan asylums.

Detroit: Assistance is given through the unorganized efforts of teachers. The mothers' clubs in connection with the schools also render much help.

New Orleans: Cases where children are kept from school by the lack of shoes or clothing are infrequent, and the teachers are generally able to care for them.

Washington: The school authorities work largely through the associated charities, but also act directly when they see fit. The supervisors have the matter in charge in their respective divisions, being aided by school principals, who in turn get their information from the teachers. Gifts are restricted mostly to shoes and other clothing. Once or twice a year the children of the schools are asked to give for the benefit of the poor.

Milwaukee: Much is done by the

associa
ago a s
to car
applica
there
those
over t
which
charity

New
and th
give n

Lou
ally h
and o
childre
a volu
clothin
food a
needy
been p
worth
is use

Min
the as
Jers
liberty
poor-r
school
taincd
and te
clothin
organ

Kan
thems
clothin
their
and C
for th
or fo
provis
school
and d

associated charities. Some months ago a society was formed especially to care for such cases, but the applications came in so rapidly, and there was so much imposition that those in charge turned their cases over to the associated charities, by which they are treated as ordinary charity cases.

Newark: The teachers individually and the local charitable organizations give much relief.

Louisville: The teachers individually have been able to furnish shoes and other clothing to worthy poor children. The school children make a voluntary Thanksgiving offering of clothing, food, and money. If any food and clothing remain after the needy children of the schools have been provided, it is given to other worthy poor people. The money is used to purchase shoes.

Minneapolis: Much is done by the associated charities.

Jersey City: Principals are at liberty to report cases to the city poor-master. In some of the schools, however, a fund is maintained by the efforts of principals and teachers, from which necessary clothing is supplied. Private relief organizations also assist.

Kansas City: The school children themselves supply with food, clothing, etc., the worthy poor of their districts. At Thanksgiving and Christmas it is not uncommon for the children to contribute thirty or forty wagon-loads of clothing, provisions, wood, coal, etc., each school supplying first its own needy, and distributing what is left to other

deserving ones. Private charitable organizations, especially the sectarian, also give much help.

Indianapolis: The experience of this city is that such relief can best be administered through the charity organization society. The truant officers act practically as inspection officers for the society, and their recommendations as to relief are usually taken. Parental duties are pressed upon parents through the workings of the compulsory education law.

Denver: It is the custom in the schools, when children are found unsuitably clad, to collect clothing from some school in another part of the city to relieve the case. A private association of charities also gives much assistance.

Saint Paul: The only relief is afforded through the regular charitable organizations.

Providence: The truant officer enforces the rule that clothing good enough to wear upon the streets is good enough to wear at school, and refers cases of need to the city overseer of the poor or to the associated charities. Several teachers render considerable aid.

Omaha: The teachers individually do much, and other cases are looked after by the associated charities.

Toledo: Although requisition is authorized by law, no money has been taken from the public fund for relief of this nature. From January 1, 1898, to January 31, 1899, the Lucas county infirmary board furnished to school children 1,580 pair of shoes, at an average cost of \$1

per pair. From other known sources twenty-seven pair were furnished, at a cost of \$1.25 per pair. During the same time 105 children were given clothing, largely from donations.

Syracuse: To a limited extent children have been supplied through the poor department of the city, but the more satisfactory method has been found in the quiet efforts of principals and teachers.

Columbus: The principals solicit clothing, and the city provides shoes.

Atlanta: Many worthy cases are found, relief being given through private charity.

New Haven: The principals collect clothing and shoes to supply some children. Others are referred to the superintendent of charities and correction.

Worcester: The teachers have sometimes assisted in this direction, and the city overseers of the poor furnish clothing when asked to do so. Schools in the more prosperous districts have at times been asked to supply at Thanksgiving or Christmas a stock of clothing for children in less favored quarters.

Fall River: The truant officers report cases to the associated charities.

Albany: Such relief is afforded chiefly through the city authorities on the representations of the truant officers. In a few cases relief is given by church organizations, at the request of truant officers, or by the direct efforts of teachers. During the school year

1897-1898, 216 cases of non-attendance caused by poverty were reported. In many cases this cause was removed by the obtainment of employment, and the number of instances where direct relief was afforded probably did not exceed ten per cent of the cases reported.

Grand Rapids: Two or three entertainments are held every year, whereby money enough is gathered to afford such relief. The city poor commissioners assist in this work.

Cambridge: Cases are reported to the associated charities, and are treated as ordinary charity cases. The city overseers of the poor give shoes, but children are sent to them only in extreme cases.

Undoubtedly these reports from superintendents, either by accidental omission or through unfamiliarity with the details of the system, take far too little count of the work done for needy truants by the regular operation of local charity organization societies and relief agencies. More frequently these cases are not considered by themselves, but are treated as ordinary relief cases. The writer will later describe the co-operative method which takes these cases under consideration as a class by themselves, and studies them also with relation to their bearing upon deeper problems.

Public relief is given, so far as we can ascertain, in only ten of these cities. It is impracticable to gather figures to show whether truant relief is proportionately greater or less when given officially. The general

tone of
indicate
where p
strict its
possible.
fact that
teachers,
rule mor
nary ad
It is a c
the exec
gate the
six of
public r
tinct stat
much m
charities
thorities.
Albany,
appears
city, the
writes:
1897-189
ance ca
ported.
attendan
cause bei
ing of en
record of
direct re
that they
cent of
absent o
am not
general
relief, bu
that, cou
with the
indigent
thorities
argumen
against
hold goo

tone of the information, however, indicates great care, in the cities where public relief is given, to restrict its application as much as possible. This may be due to the fact that superintendents, principals, teachers, and truant officers are as a rule more far-sighted than the ordinary administrator of public relief. It is a case where the efficiency of the executive may be said to mitigate the evil of the system. From six of the ten cities that give public relief we have received distinct statements that resort is made much more frequently to private charities than to the municipal authorities. Concerning conditions in Albany, where nearly all the relief appears to be given through the city, the superintendent of schools writes: "During the school year 1897-1898, 216 cases of non-attendance caused by poverty were reported. In many cases the non-attendance was temporary, the cause being removed by the obtaining of employment, etc. I have no record of the number of instances of direct relief afforded, but believe that they have not exceeded ten per cent of the total number reported absent on account of poverty." I am not pleading in favor of the general system of public outdoor relief, but it seems honest to admit that, could it always be administered with the care exercised in aiding indigent pupils by the school authorities in many cities, one of the arguments most frequently offered against the plan would no longer hold good.

The custom in vogue in several cities, of raising through private subscription a special fund for the relief of poor pupils, deserves attention. Take Cincinnati, for example. Speaking of the expenditures last year, a correspondent says: "No doubt we were imposed upon in a great many instances; in fact we know it." The operation of the plan seems to be so haphazard that there is little opportunity to gain a complete idea of its workings, but it should be quite safe to assume that the danger in having available a fixed sum is as great here as in other kinds of charity. A knowledge that a certain income is in existence to be applied to the purchase of shoes, stockings, or complete suits for poor children, is a constant menace to thrift, a real temptation to shiftless parents who lack self-respect, unless the use of the money is restricted by a rigidly enforced law. Even with such a law it is better not to establish a definite fund.

One feature of the fund system, however, possesses an extraneous value which it would be a misfortune to lose. This is the custom of permitting the children of the schools to make, at Thanksgiving or Christmas, offerings for their poorer fellows. One superintendent writes: "This is done more for the benefit of the giver, as a means of teaching intelligent altruism, yet the result is a substantial benefit to the poor people. Our sewing schools make many articles which are given for charitable purposes. This, too, is done principally for its educative

effect upon the children, but results, likewise, in much good to the needy."

Says another: "It has been a custom in our schools for a number of years to take a Thanksgiving offering from the children. Many children who are themselves very poor will come with a potato or an apple, or, in some cases, with two or three cents. The food and clothing are distributed to the needy children of our own schools, first, and, should any remain, it is given to other worthy poor people. The money is used in purchasing shoes. Many times the children themselves, under the direction of the teacher, make distribution of the food and clothing. There is nothing else that we do in our schools that accomplishes so much good as these offerings. Each child seems to think only of the happiness he can give to others. Distribution is made from the various school buildings. All food and clothing not needed in the schools is taken to the different charity organizations and orphans' homes."

The sentimental value to the child-giver is very great in this procedure. On that account, if on no other, the custom should not be discouraged. But care is needed in the distribution of offerings. Presenting a pair of shoes or a bushel of potatoes to a child does not necessarily mean that he will benefit thereby. And it is also advisable to guard against the possible development of patronizing airs on the part of givers toward children who are recipient of the gifts. This attitude is prevented in

many schools by the admirable plan of sending the offerings to be distributed in schools in distant parts of the city, where there is no danger that garments will be recognized by their former owners.

It will be observed that in a large proportion of instances the relief of indigent pupils is unsystematic and desultory. In favor of this, it is argued that the extent of the need is generally so slight that cases can readily be cared for without a definite method, the absence of machinery, if practicable, being most nearly in accordance with the ideal principles of charity. Again, it is held that the extension of the semi-parental influence of the teacher over her pupils will enable her to see that relief is given without application to organized charity. In other words, the tendency is to keep the administration of this form of relief as nearly as possible on an individual basis. All this involves, in its proper performance, the doubling of the burden placed by the literal demands of her position upon the school teacher in a poor district. It is fitting that a teacher should seek a sympathetic acquaintance with the home life of her pupils, but is it not asking too much of her to demand that she act as social physician to the home as well as instructor to the child? We would urge that the relation between the work of teaching and the work of relief be kept discrete, a relation which would not prevent hearty co-operation in relief work on the part of the teacher, although not

discouraged upon the

Too needs excited little or tempora be likely The chi cause, o suffers. changed be cared attacked in the c home v Therefor should l The chi shiftless should n they are should b responsi method truants v consider

Such several some det ings in Grout, charity c city, writ

"The gave spe and trua years be [compuls soon as t truant of were dire with our

discouraging her by too heavy a tax upon her strength.

Too great stress is laid upon the needs of the child. Sympathy is excited naturally by the sight of a little one in want, but the mere temporary relief of the child will not be likely to change his conditions. The child is a victim, not a witting cause, of the poverty from which he suffers. If the condition is to be changed, not only must the victim be cared for, but the cause must be attacked. The root of the evil lies in the conditions which govern the home whence the child comes. Therefore, to correct the evil, it should be dealt with in the home. The child is not to blame for the shiftlessness of his parents, and should not be refused relief because they are unthrifty, but the parents should be made to assume a proper responsibility. The most thorough method of dealing with needy truants will take these things into consideration.

Such a method is in operation in several cities. We will quote in some detail an account of its workings in Indianapolis. Mr. C. S. Grout, general secretary of the charity organization society of that city, writes:

"The charity organization society gave special attention to neglected and truant children three or four years before the enactment of the [compulsory education] law. As soon as the law was passed, and the truant officers were appointed, they were directed to keep in close touch with our work, our society having

the history of the work previously done. By so doing, the officers did not lose time in gaining experience. The result of the preparatory work was marked. There was no rush for shoes and other clothing, the officers furnishing only about four hundred pair a year, and practically no clothing, the average being about two new suits a year. Nothing is given where either parent is idle and able to work; and where they say they can not find work, they are given a test of sawing wood, or some other labor. In case of refusal to work, they are arrested, and are subject to fine or imprisonment.

"The law is becoming more effective each year. A few years ago there were many unwarranted claims for clothing, but, if we have such claims now, they usually come from people who have recently moved into the city and do not understand the operation of our law in the enforcement of parental duties. We are working to establish a parental home, with good prospects for success."

The statement of Mr. Grout is borne out by the superintendent of schools, Mr. D. K. Goss, who says: "Our truant officers act practically as inspection officers for the charity organization society people."

The weapon which makes effective the work of the truant officers and charity organization society helpers in these cases is the compulsory education law of Indiana. The term of attendance required of children between the ages of eight and fourteen is the entire school year. One

section of the law provides that temporary aid shall be given to children who, through poverty, lack wearing apparel in which to attend school. Another section specifies the punishment of parents who refuse to comply with the law. With a thorough investigation of the home affairs of poor children, such as the charity organization society is able to make, there is little danger of abuse of the authority to give relief. The writer maintains, then, that the first step, properly, toward the relief of needy truants is the enforcement of parental duties. The compulsion of parents to do all within their power to meet the needs of their children will stimulate thrift in the parents, and possibly will bring to the child the complement of a good common-school education,—the education of a good home. The best way to help a child is to help his home.

If parents are really unable to clothe their children, I see no objection to giving the little ones either public or private relief—with discrimination. That is, given thoroughness in the investigation and caution in the distribution, the source of relief matters little,—so long as it be an honest source. It is ridiculous to say to a parent, "Thou shalt send thy child to school," and to make no provision for the care of the child in event of the inability of the parent to comply. Consistency demands that, wherever a compulsory education law is in operation, some provision be made for the relief of needy

truants. Opinion may remain divided as to whether this should be accomplished by public or private means.

The question as to what comprises adequate clothing for a child is important. The truant officer of Providence enforces the principle that clothing good enough to wear upon the streets is good enough to wear at school. Unless relief is given them, this, theoretically, keeps indoors children who stay away from school because they are poorly clad. This is disastrous to any attempt at deceit on the part of the parents, but it is not easy to see how it helps the child, except that it assures the justice of the excuse in cases of the most extreme need. Almost any clothing is good enough to wear upon the streets, if one has no better; and we should be loth to see the appearance of the child measured by the lowest standard.

Moreover, the natural pride of the child should be recognized. Where the large majority of children attending a certain school are poor, pride cuts a small figure; but in cases where the necessity of attending school bare-footed deeply mortifies a child, or exposes him to taunts, he should not be forced either to suffer in silence or to remain indoors at his home,—doubtless not a pleasant home at best. The pride of a child is a tender possession. Proper nurture may develop from it that same fine incentive, the lack of which accounts so largely for the incapacity of the pauper. The writer inclines to deprecate the policy of enforcing

an abs
of the
opin
makes
to the

One
especia
reliance
affordin
which
light la
letter
assistan
of Fal
length,
any the
the car
the ag
tion so

"If
clothin
them
work,
given i
orphan
school,
made v
by con
This is
the kin
there
father
long ti
an exc
girl to
older s
our off
younge
an orde
Monda
to see
school.
ing to

an absolute standard in this matter of the suitability of clothing, for the opinion of the individual as to what makes the proper standard is relative to the degree of culture in his home.

One feature of intelligent relief especially tends to develop the self-reliance of the child. We refer to the affording of opportunities through which the child himself can earn, by light labor, the things he needs. A letter from Miss Eliza Lindsey, assistant of the associated charities of Fall River, is here quoted at length, because it argues better than any theoretical statement in favor of the care of needy truants through the agency of the charity organization societies. She says:

"If children need shoes or other clothing, we make an effort to have them or their parents do some work, second-hand clothing being given in return. In one family of orphan girls, three of whom attend school, an arrangement has been made whereby they earn new shoes by *constant* attendance at school. This is at present the only case of the kind. In another family, where there had been sickness, and the father had been out of work for a long time, 'no shoes' was given as an excuse for not sending a little girl to school. We told the two older sisters that they could come to our office and work for shoes for the younger one. They did so, received an order for new shoes, and the next Monday morning we went ourselves to see if the child had gone to school. Once, recently, a lady offering to share the expense, we did

take two pair of shoes to a destitute family, and saw the two children into the school-house before we left them. This was an emergency, and is not according to our principles. Last fall, at the beginning of the term, we advanced some shoes for parents to pay for gradually. We do not advertise as 'wholesale clothiers,' and people who know our methods do not consider us in that light."

It may be well to call attention to the negative value of special attention to needy school children, namely, the clues afforded by the state of the children to their home conditions. To an observing person a child is a barometer, indicating quite completely the life of his home. Students of family life in a large city are likely to get more directly an understanding of the home life of a family through the child than by any other means. Dishonest families will undoubtedly put forward the child as a cat's-paw to pluck relief from a source which they themselves would scarcely dare attempt to reach. This, however, should prove an insignificant danger, if the first observation of the child is intelligent. It is also noteworthy that by accepting relief for a child, a family will sometimes drift by easy stages into dependence upon charity. Like vice, charity is often first abhorred by the poor; then endured; and, finally, embraced. If the position taken by relief agents with regard to the child be unmistakable at the outset, much that is perplexing will be avoided.

Little has been said concerning the relief of poor pupils by such special agencies as the one employed in Chicago,—the school children's aid society. There is a suspicion that organizations of that nature seldom aim at more than the temporary amelioration of the condition of the child by the application of direct relief, and that their work is largely hysterical, although our information in this particular case is not enough to warrant its inclusion under such a category. Of the method of relief in New York city, moreover, little has been said because it involves the larger problem of the usefulness of industrial schools under the care of private corporations. These schools take charge of the poorest children, and the great claim of those in control of them is that they do more to keep children out of institutions than any other agency, for the assistance of a child by giving him his dinner and supplying him with clothing will frequently not only make it possible for him to attend school but will also relieve the

parents of part of the burden of his support, thus preventing any necessity of his becoming a public ward. The principal argument against these schools is that their privileges are widely abused. It has been said that as many as three-fourths of the children now in the schools of the children's aid society in New York could be, and should be, in the public schools. It may be added that it is doubtful whether the need in cities of from one to two hundred thousand inhabitants is so wide as to require the machinery of special schools.

Wherever its operation is practicable, the method in vogue in Indianapolis seems the most likely to meet the problem of relief for needy truants. The first essential is definite legislation on the truancy question; this to be complemented by some provision for the relief of needy pupils; and then the relief should be administered through the active co-operation of the truant officers with the agents of the local charity organization society.

FO
Sister
the "m
was bor
With he
Brookly
old. Sh
the life
the age
tered th
at Mou
She ha
and ene
in the co
when th
the wait
the noti
Hardl
out its
journals
born bal
near the
barrel,
area. E
unfortun
on their
the alms
to be bo
they ran
In view
to many
an asylu
gested t
this wor
Paul, mi
taken b
difficult
sympath

SISTER IRENE, FOUNDER OF THE NEW YORK FOUNDLING HOSPITAL.

BY S. C.

Sister Mary Irene Fitzgibbons, the "mother of the foundlings," was born in England, May 12, 1823. With her parents she emigrated to Brooklyn when she was nine years old. She felt an imperative call to the life of a sister of charity, and at the age of twenty-seven years entered the mother house of the order at Mount St. Vincent, New York. She had been laboring with zeal and energy at many important posts in the community for nineteen years, when the dire need of an asylum for the waifs of the metropolis came to the notice of the sisters.

Hardly a morning passed without its being recorded in the daily journals that the body of a newborn babe had been found floating near the docks, buried in an ash-barrel, or flung into some lonely area. Each day an armful of little unfortunates, picked up by the police on their night-beats, were carried to the almshouse on Blackwell's island to be bottle-fed by the paupers, and they rarely survived their infancy. In view of these sad facts it occurred to many charitable persons to open an asylum for foundlings. It was suggested to the sisters of charity that this work, so dear to St. Vincent de Paul, might be appropriately undertaken by them. Recognizing its difficulty, but doubtful of public sympathy and support, the sisters

hesitated. It would seem, however, as if, while their fate was hanging in the balance, the little waifs made mute appeal for protection; for about this time it not infrequently happened that infants were left at the doors of mission houses or on the steps of neighboring churches. Accordingly, a petition was sent to the council at Mount St. Vincent, and Sister Irene was chosen to undertake the task.

To equip her for the work, which has now grown to occupy an entire square of the city, the blessing of the revered mother Jerome, then the head of the sisters of charity in the New York diocese, and a five-dollar bill, handed her by the mother, were all she received. But she had faith, and a heart filled with compassion for the little waifs, cast adrift to die by unnatural mothers whose only thought was to abandon by secret ways their offspring, and hide the shame that followed the birth of the child.

It soon became apparent that private funds would be inadequate to meet the ever-increasing demands of the new institution, and the legislature, being appealed to, authorized the city to grant a site for the asylum and an appropriation of \$100,000, on condition that a similar amount be raised by subscription. To accomplish this task Sister Irene set herself with an energy that gave

assurance of success. The one thing on which she relied, with unwavering faith, was prayer. Difficulties she had to encounter at first, many and trying, sufficient to test her persistence and perseverance, but they vanished one by one. Women of wealth and prominence gave generously of their means; gave their time, used their influence, interested potential friends. Sister Irene's success was phenomenal. Money came pouring in from fairs, from lectures, from concerts, from private subscriptions, and in an incredibly short space of time the amount received far surpassed the required sum. Thus was secured the square on which the present buildings stand, a site second to none of the great city institutions.

But this did not constitute all that was necessary to carry on the undertaking. Dark days followed; the allowance given by the city was reduced, and it really seemed for a time as if the entire work would have to come to an end. A bill was passed by the legislature in 1874 allowing the hospital thirty-eight cents a day for each inmate. It was feared, however, that the governor would veto it. While the matter was pending, Governor Dix came to New York as the guest of Thurlow Weed, and through the latter a meeting was arranged between him and Sister Irene. The interview was brief, but satisfactory. "Don't you worry, Sister Irene," said the old gentleman, "I am going to sign your bill." Nevertheless weeks passed, the legislature had ad-

journed, and the bill had not been signed. A few more days and all chance of its becoming a law would have vanished.

Before the tabernacle in the little chapel of the institution poor Sister Irene spent many an anxious hour. In the hand of a statue of St. Joseph her simple faith had placed a pen. "Please, dear St. Joseph, let it remain there till the governor signs our bill," was her prayer. One morning in the presence of a number of sisters the pen suddenly dropped to the floor. Two hours later Sister Irene received a telegram stating that the bill had been signed.

About this time a woman made application to be admitted with her infant. As no provision existed for such demands, the woman received assistance, but her request was denied. She returned again and again to the charge, declaring that, as she had no home and no friends, she would destroy herself if turned away. She added that if admitted she would care for another infant with her own.

This idea came as an inspiration to Sister Irene, and was the beginning of a new era. From that time forth the *crèche* was no longer placed outside the door, where the mother might leave her abandoned offspring: she was obliged to ring and deliver the child to the sister in attendance, who urged upon her the duty of remaining for at least three months at the asylum. If her remonstrances were unavailing, Sister Irene was summoned; and rarely

did she
cant o
rested
alone w
at the
tance of
ily perc
tage of
to the
mother.

Wond
reverend
women
directre
troubles
stant sy
their w
out to t
the som
could a
those w
Irene it
possibil
souls w
could s
did it of

Sister
work th
which b
of the i
the exe
tenderne
the two
foundat
compute
been sav
mothers
These l
death, n
without
turned,
tem, into
Those w

did she fail to convince the applicant of the responsibility which rested upon her, and for which she alone would be called to an account at the judgment day. The importance of this new charity will be readily perceived. It was to the advantage of the children, and often led to the spiritual regeneration of the mother.

Wondrous were the affection and reverence with which these poor women learned to regard the saintly directress, confiding to her all their troubles, feeling assured of her constant sympathy, leaning upon her in their weakness; whilst she pointed out to those who had sinned that by the sombre path of repentance they could attain the lost heights. To those who knew the gentle Sister Irene it would seem almost an impossibility that any of these erring souls who once felt her influence could stray downward again; nor did it often occur.

Sister Irene added to the original work that of St. Ann's maternity, which became an important feature of the institute and a new field for the exercise of her whole-hearted tenderness for the unfortunate. On the twenty-fifth anniversary of the foundation of the hospital it was computed that 25,697 infants had been saved, and at least 5,000 of the mothers brought to a better life. These little ones were saved from death, most probably from a death without baptism. Most of them were turned, by the perfection of the system, into useful members of society. Those who died, on the other hand,

passed appropriately by "the gate of heaven" into the eternal blessedness. It was a touching idea, worthy of its originator, so to name a certain detached building reserved for children whose physical condition from their very birth was declared hopeless. All in that section were baptized without inquiry as to creed. Needless to say that in the other wards, where there were any means of ascertaining the religion of the parent, only the children of catholics were baptized.

These figures represent, indeed, but little of the actual accomplishment. The system of the foundling asylum is as nearly perfect as such system can be. Its interior arrangements are all for the comfort and well-being of the inmates, who are sometimes as many as 900 in number. But the system extends far beyond the walls of the asylum. The provident care of Sister Irene and her assistants was not confined to that maternal solicitude of which each individual child was the object. For each one Sister Irene had a real affection, and its illness or death was a deep grief to her. Hence when, by the plan of adoption, these waifs were sent out into the world, her watchfulness followed through every vicissitude of their subsequent career. This adoption, it may be explained, is essential, because from the nature of things a child can not remain at the asylum after a certain time.

An agent from the asylum, carefully chosen, is sent out to the western states, for example. He makes

known his mission. Applicants for children to adopt send in their names, and he forwards them to the hospital, making a searching investigation as to antecedents and surroundings. If everything is found satisfactory the children are sent out in bands,—too young to realize their sad heritage, or to have anything more, in most cases, than a vague remembrance of the devoted guardians of their infancy. The new parent is required to write every year, keeping the asylum informed of the condition and progress of the child; and the agent pays occasional visits to each of the waifs, who has taken the name of its new parent and entered on a new life. Sometimes the child is made acquainted with its origin, and keeps up an affectionate communication with its early benefactors. The books which Sister Irene so carefully kept are a wonderful study, containing letters from the children or their adopted parents, and tracing each step in their career. In almost all cases, such are the precautions taken, the record is a singularly gratifying one. Needless to say, it is full of curious and romantic incidents.

Another admirable feature of the work is that relating to outdoor nurses, by which many deserving women are given employment, as foster-mothers to a certain number of the infants. Before the children are placed in their care the surroundings and character of these persons are carefully ascertained. Furthermore, they are obliged to bring the infant once a month to the asylum,

where its condition is examined by the sisters and some of the ladies. If satisfactory, the woman is paid and the child returned to her care; if not up to the standard, the infant is brought back to the asylum.

How can one account for the good accomplished and the work done by a simple sister of charity in the forty-seven years of her religious life; for the influence she obtained and the power of attraction she possessed? Only thus: She had faith in God, and trust in human nature. These were her two strong supports. When an impulse came to her, an inspiration, we should rather say, to relieve some form of human suffering, she knew it came from God, and she knew that the instruments to effect it were His creatures. At once she had recourse to prayer. She begged prayer from everyone; young and old, rich and poor, learned and unlearned she pressed into the service. Having thus formed a line of communication, as it were, between earth and heaven, she turned to the charitable members of her church and to the generous philanthropists of the outside community. To these she appealed with confidence born of her undoubting faith that He who inspired the idea "would not withdraw to let her fall."

Sister Irene suffered from heart trouble for years. She had been anointed six times, but in every instance she expected to recover, for she felt sure she had more work to do. During her last illness she did not express a desire nor a hope of recovery, but passed away in peace,

surroundings. Her remains were buried in St. Vincent's graveyard, that still stands as a monument to her philanthropy. Her tomb is one of the jewels of the cemetery, and could not be overlooked.

It would be impossible to organize a church of charity, some form of charity, indeed, the charity of the church of the morning, upon the basis of charity. To-day a church of the city appeals to the agricultural, the urban, the frequent, by charity, and is considered at a time of assistance.

The mission of benevolence, national, which in its branches, members,

surrounded by her fellow-workers. Her remains were taken to Mount St. Vincent, and interred in the graveyard of the community. In that still grave on the hillside was laid "the most remarkable woman of her age in her own sphere of philanthropy," as one secular paper called her. "Were she shrined in tomb of burnished gold," adds one of the great dailies, "with all the jewels of Golconda, her farewell could not have been more grand,

more memorable than the wondrous tribute paid her." "I have looked," says the editor of another journal, "with veneration, almost awe, upon the frail figure and distinguished face of this brave Christian woman." Upon the simple wooden cross which marks her grave at Mount St. Vincent is the simple inscription:

SISTER MARY IRENE FITZGIBBON.
DIED AUGUST 14, 1896.
R. I. P.

MORMON POOR RELIEF.

It would be strange if so closely organized a hierarchy as the Mormon church did not include in its system some form of organized relief. And, indeed, the conditions involved by the character of the great majority of Mormon proselytes early forced upon the church the problems of charity. Mormon missionaries are to-day at work in many countries of the civilized world, making their appeals in most instances to the agricultural, or to the less thrifty urban, classes. The converts are frequently brought to this country by charity, and it is not to be wondered at, if they thereafter require, for a time at least, some material assistance.

The most important of Mormon benevolent associations is the national woman's relief society, which included, as far back as 1893, branches numbering 400, with a membership of 26,700.

The Mormon authorities divide Utah into about forty ecclesiastical divisions, known as "stakes." Each stake has its relief society, which, in turn, is made up of smaller organizations. All the branches are under the auspices of a central board, and the society holds, at Salt Lake city, annual and semi-annual conferences, at which representatives from the different stakes are expected to report. The central board is also aware of existing conditions through regular written reports. Moreover, the society has several branches in foreign lands. During 1898 the first organization in Ireland was formed, beside four in Colorado, and two in Oregon. Organizations were already in existence in England, Scotland, and the Scandinavian countries. In Utah one new stake was established, three new branches were organized in the stake of Zion, and several new assembly halls were built.

The association owns a great deal of property,—real estate, buildings, granaries, grain, stock in various enterprises, etc. It must be remembered that in the Mormon church religion and business are warm friends. The church itself is at the head of a large mercantile business (Zion's co-operative mercantile institution), and runs different kinds of factories. This ecclesiastical monopoly prevents, to a great extent, commercial competition, and strengthens the hold of the church upon the people.

The relief society had its beginnings at Nauvoo, Illinois, in 1842. Discontinued when the latter-day saints were driven westward, it was reorganized soon after the settlement in Utah. In 1851 and 1852 temporary societies were formed in different wards of what is now Salt Lake city. In 1877 the branches in the several wards of the city were organized into a stake which included the county. In 1892 the relief society was incorporated, under the laws of the territory of Utah, as the national woman's relief society. In 1893 there were forty-six branches in Salt Lake county, with a membership of 3,016.

The purpose of the society is to assist all who need help. Money, food, and clothing are distributed. Some money, as noted above, has been expended to bring poor converts to this country; some is used in helping immigrants to find work, and in aiding them in sickness and misfortune. The sisters of the society, it may be remarked, nurse

the sick and look after the burial of the dead. The funds of the society, however, are not all applied to direct relief. The Deseret hospital and the woman's co-operative mercantile and manufacturing institution were founded by the relief society, while a considerable sum has also been expended in encouraging silk culture and other home industries. The money is given to the society in the form of donations and free will offerings. Each branch holds semi-monthly meetings, in which all members may participate. Many of the branches own their own assembly halls, which frequently are so constructed that they can be rented out as stores or places of amusement. Sewing-meetings make possible a larger distribution of quilts, clothing, etc., among the needy.

The destruction of the crops by insects during the early days of the colony led Brigham Young to advise the people to store grain against the times of famine. Accordingly, the relief societies built granaries and stored large quantities of wheat. The report of Salt Lake county for 1893 stated that 6,112 bushels were in store, while \$977.25 was on hand for the purchase of wheat at harvest time.

The extent of the work of the society may be illustrated by the financial report of Salt Lake county in a recent year: Total receipts, \$19,988.50; total disbursements, \$10,773.24; cash on hand, \$6,730.80; property, \$2,468.46; real estate, \$22,658.19; wheat fund, \$977.25; bushels of wheat, 6,112; bushels of

beans, 5
charitab
Deseret
books, a

In Ut
had two
members
are betw
dollars.
in silk c
excellen

In Sa
method
the dona
report f
little city
gives the
tions in
eggs, \$
\$89.00;
\$41.00; f
\$23.00; f

The fig
indicate
mon hier
Mormon
matter o
cent of t
by outsid
are Morr
ness inter
purposes
control o
itself is r
people, in
at least, a

beans, 500. Disbursements cover charitable work, immigration, temple, Deseret hospital, home industries, books, and buildings.

In Utah county in 1893 the society had twenty-six branches, with 2,375 members. The yearly expenditures are between four and five hundred dollars. In this county the showing in silk culture and flax spinning is excellent.

In Sanpete county a peculiar method of raising money is found in the donation of "Sunday eggs." A report for three months from the little city of Ephraim in this county gives the following figures: Donations in sundries, \$78.55; Sunday eggs, \$109.58; cash donations, \$89.00; apple and mulberry trees, \$41.00; from parties, \$40.00; quilts, \$23.00; total, \$381.13.

The figures given might seem to indicate that the work of the Mormon hierarchy for the relief of the Mormon poor is adequate. As a matter of fact, however, sixty per cent of the relief cases looked after by outside, or "Gentile," agencies are Mormon. With its wide business interests, which to all practical purposes are in the unquestioned control of a few men, the church itself is rich, but the masses of the people, in the agricultural districts, at least, are very poor. The writer

has seen the poverty of these Mormon farmers. They exist, and that is about all that can be said of them. They accomplish their work with ramshackle implements, and ride into town for supplies on saddleless ponies; their feet, in winter, wrapped in burlap to keep them warm. Some of them wear a fierce and hungry aspect; others appear stolid, as though all ambition, if they ever possessed any, had been killed. Any of these men may, at any time, receive from the high powers of the church an order sending him "into the world" on a missionary tour, and this order must be obeyed without question. People in the east have little conception of the absolutism that reigns in Utah.

It is in the country districts that the Mormons so greatly outnumber the Gentiles. In the larger cities the proportions of male voters are more nearly equal. The great mass of the Mormon population being thus so close to the line of actual want, the policy of bringing poor peasants from a foreign country and establishing them under influences which are inimical to initiative on the part of the individual must be condemned as tending to perpetuate the same evil conditions from which those peasants have originally been brought.

BIBLIOGRAPHY

OF CURRENT SOCIAL THOUGHT AND EFFORT

I—RECENT AMERICAN AND ENGLISH BOOKS

- ABBOTT, A. C. *The Hygiene of Transmissible Diseases*. Philadelphia: W. B. Saunders, 1899. Pp. 300, 8vo, \$2 net.
- PREVEY, C. E. *Economic Aspects of Charity Organization*. Philadelphia: American Academy of Political and Social Science, 1899. Pp. 17, 8vo, 15c.
- ROUNTREE, JOSEPH, AND SHERWELL, ARTHUR. *The Temperance Problem and Social Reform*. New York: Whittaker, 1899. Pp. 19+626, 12mo, \$2.
- WEBER, ADNA FERRIN. *The Growth of Cities in the Nineteenth Century*. New York: Macmillan, 1899. Pp. 16+495, 8vo, cloth, \$4 net; paper, \$3.50 net.

II—MAGAZINE ARTICLES

Unless otherwise specified, all references are to the September numbers of periodicals

- American Anthropologist*. New York. (July.) The Trend of Human Progress. (W. J. McGee.) Sociology, or the Science of Institutions. (J. W. Powell.)
- Atlantic Monthly*. Boston. The Genesis of the Gang. (Jacob Riis.)
- Charity Organisation Review*. London. (July.) The Kilburn Sisters. The Assistance of School Children. (Arthur Clay.)
- Independent*. New York. Relieving the Cuban Reconcetrados. (Clara Barton.) (August 3.) Sanitary Work in Porto Rico. (Capt. L. P. Davison.) (August 10.)
- National Review*. London. (August.) An Open-Air Reformatory [at Eggenburg in Austria]. (Edith Sellers.)
- Nineteenth Century*. London. (August.) A Woman's Criticism of the Women's Congress. (Miss F. H. Low.)
- Outlook*. New York. Professor Atwater's Experiments. (July 29.) The Cuban Orphans. (Clara Barton.) (August 12.)
- Popular Science Monthly*. New York. (August.) Public Charity and Private Vigilance. (F. H. Giddings.) Practical Philanthropy. (Harriet A. Townsend.)
- Review of Reviews*. New York. (August.) Play as a Factor in Education. (E. A. Kirkpatrick.)
- The Sanitarian*. New York. (August.) Sanitation of Prisons. (W. H. Blake, M. D.) Dietary Studies in the United States. (A. P. Bryant.) Alcohol as a Food. (H. W. Conn.)
- Westminster Review*. London. (August.) Socialism from an Outsider's Point of View. (A. F. B.)

was held
22. The
is compo
officers o
hundred
from all
States.
came, no
the coun
a populat
hundred
might c
American
incompet
in their v
ceived, s
gates to
cerned.
many co
which th
the poin
interest,
helpful to
problems
tion wer
general s
ment. M
note bo
busy. A
ment of